1:Beaglehole and Beaglehole E-5 (1934-5)1938 Pukapukans

501 almost a jab of the blade into the water, used when a sudden spurt of speed is required to take advantage of a following wave to shoot across the reef. In steering, the paddle is struck into the water as far away as possible and then pulled back through the water.

GESTURES AND EMOTIONAL EXPRESSIONS

201 Various conventional gestures are used for communication without speech. Affirmation (emphatic) is expressed by raising the two eyebrows without moving the rest of the face. Used in answer to a negative question, the gesture indicates that the statement in the negative is correct. Doubt is expressed by screwing up the nose and mouth, wrinkling the forehead, at the same time nodding the head. A distant place or person is indicated by pointing with the forefinger. In beckoning to a person, the arm is flexed with the palm pointing toward the person addressed, and the fingers are closed against the palm and quickly opened. The motion is repeated if necessary. Height is indicated by the outstretched arm, palm pointing to the ground. The size of a fish is always indicated by marking off its approximate length with the 201 fingers of one hand on the other arm. A gesture of insult consists in pointing 578 the fundament toward the person insulted; at times the gesture is accompanied with words like "Tau kanokano" (Your anus). Pointing and shaking of the forefinger accompanies the hurling of verbal insults at another 201 person. Other attitudes which occur in story telling are mentioned elsewhere (1). Concentration or the exertion of intense physical effort is marked 609 by semi-protrusion of the tongue, grinding of the teeth, or contorting of the 156 face. Shyness or embarrassment in the presence of white people is shown by women and children turning away the head, or lowering the head and covering the mouth, nose, and lower part of the face by the palm and spread-869 est fingers of the hand. No man was ever observed displaying this gesture. Naked children who become suddenly self-conscious at the approach of a white person cover the genitals with the hand.

201 Display of affection is marked by pressing the nose against another per-576 son's face or other part of the body, at the same time inhaling (*yongi*) 832 through the nose. The nose is often applied to the back of the hand of a white person. An excellent account of leave-taking after a visit is given in detail in the story of Te Malo and Totolos (1). The common greeting on the road is "Ka wano koe ki wea?" (Where are you going?). The person addressed answers in detail or in evasion according to his inclination.

827 Sneezing is a sign that someone elsewhere is talking about the sneezer, probably in a gossipy or scandalous fashion. Yawning merely expresses bodily fatigue.

516 Both men and women are noticeably given to the habit of leaning against
156 each other in close bodily contact on every occasion. A group of men stand-

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842 827 stops the monthly period and creates the fetus. If the fetus is male, it is formed mainly from the semen. If the fetus is female, it is formed mainly from the blood of the female. If the child when born partakes strongly of the likeness of the father and the mother, then it has been formed equally from the semen and the blood of the mother. The best time for conception, according to Pau, is immediately after the menstrual period, never before; common opinion, however, has no idea as to whether one part of the monthly cycle is more or less favorable to conception than another.

843 The recognized sign of conception is cessation of the menses, invariably
787 accompanied by the mother's having a *miti wakatiti tangata* (conception dream) of a coconut tree full of nuts, or of a fruitful taro patch, or of blossoming flowers or blooming trees. A later indication recognized is the darkening of the nipples. The sign for the father is a *miti wakatiti tangata* of a flock of birds. When a man has this dream he tells his wife of it and asks
[828] her to confirm the fact of her pregnancy. Pau said that the god of the lineage sends these dreams to the parents or to relatives of the couple, and they are sure signs of pregnancy.

843 Gestation is reckoned as taking ten full moons to complete. Delivery is to be expected on the tenth moon after conception takes place. A woman refers to the moon in which she expects confinement as her *wahangaulu* (tenth). No mnemonic device is used in the moon count.

842 No contraceptive methods are known, nor is there a belief in the possibility of contraception.

No medicine or therapy is known that will enable a sterile woman to have children. The only cause of sterility and hence the only cure is psychological:

> All the reasons adduced for specific cases of sterility relate to the primary cause that the woman, or her husband, has a bad heart (*ngahau kino*). In order to have children, the woman must be humble and obedient to her husband, faithful in thought and deed, not given to affairs with other men, and sincerely anxious to have children, upon which she must concentrate all her thoughts, during all her waking life. From this point of view, a Pukapukan woman is considered sterile (*tamaine fonga*, woman of stone) not only if she has not had children, but if she has borne no more than one or two, or again, if, having had a child by a first marriage, she has remarried and has had no more children. According to informant's classification, the cultural ideal may be carried so far as to consider sterile a woman who has had four children, all by her first husband, and all of whom have died. The cultural attitude to sterility is best illustrated by the remark made by a young man (*lopa*) to a sterile woman. It was on the evening following a big food division, when a group of young people were sitting about discussing the way the food had been divided. Chiding a childless woman of 35, the young man said: "What a pity to make a division of food for a woman without children. All she is good for is to *tiitiko* (evacuate)." It is good to give a full division to a woman with children, because then the food goes to make more children, but if the woman is sterile, the food is wasted.

Pregnancy

843 Nausea after eating is common at the beginning of pregnancy. Another illness that marks pregnancy is the formation of an abscess on the abdomen. This is likely to occur in the second month. Not only is the pregnancy the